THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

Liberal Christians Meet in Amsterdam

DURING the past week a great gathering of Liberal Christians has been meeting in Amsterdam. The General Assembly of Unitarian and Free Christian churches have sent a large delegation, as also have the American Unitarian Association. THE INQUIRER of August 5th, a twelve page number, will be almost entirely devoted to reporting the conference.

Liberal Christian is a name (in some ways an unfortunate one) used to designate a movement in the Christian Church that claims to look boldly and independently at the foundations of Christian doctrine and traditional history. It challenges the right of any particular branch of the Christian Church to claim for itself any particular revelation of the nature of God. More emphatically it would challenge the mode of thought generally represented by the Catholic Church. The Catholic Church claims the right to decide for all Christians what shall be believed about God and Christ. It affirms it has the power of revelation. In various ways other branches of the Christian Church make the same claim. The Liberal Christian criticism of this position can be made clear by the criticism it offers of the claim of the Catholic Church.

The Doctrine of Infallibility

As the declared custodian of revelation the Catholic Church has been at fault again and again. The pronouncements of its authority have proved to be wrong both to fact and experience. There is no reason to suppose that the Church is anything other than a human creation, and consequently subject to the error (as of course also to the insight) of all human nature. It is not reasonable to believe that a very small proportion of the earth's total population, namely Catholic Christians, are the possessors of absolute truth, and that everyone else, in relation to this truth, is in error. It is not reasonable to suppose this because the vast majority of Catholic Christians are what they are because they have been born into a certain environment. An accident of birth is not a sufficient reason for the possession of infallible truth. In any case, the possession of infallible truth must be explained and defended. A doctrine of infallibility must be created. Such a doctrine can only spring from the human mind, and consequently must have all the marks of human fallibility. The Church therefore, is and can only be a human creation, and as such is subject to human limitation.

The Nature of the Church

There is not the slightest evidence to show that the particular teachings of the Church come from any other source than the minds and consciences of men. The teachings are laid open to reason. They follow from the minds of theologians, philosophers and saints, and are tested by other minds for their truth. The teachings of Augustine, which belong to the Catholic Church (as indeed they belong to any other Church that cares to incorporate them) only belong to the Church because they convince by their inner nature. If, as a Catholic Christian would claim, there could be no Church without the Founder, similarly there could be no Church without Augustine, Aquinas, Anselm, and a million other teachers and thinkers, known and unknown. Each has contributed his part in truth and error to the Church. They have given the Church its doctrine and consequently the doctrine springs from them, from fallible men.

There is not the slightest evidence to show that Catholic teaching is more compelling and enlightening than any other Christian teaching. If it came from any other source than human truth then it would have upon it some special mark of supra-human origin. It has no such mark. If it had, then men outside the Catholic Church would recognise it. It is not possible to believe that only Catholics have the power to perceive Divine truth and possess the power to respond to it. Many good people outside the Catholic Church are in search of truth. If the Catholic truth had the indelible mark of supra-human origin upon it, then these good people would observe it at once, particularly when these good people call themselves Christian and believe they belong to the great tradition of Christian belief. Catholic truth, to millions of people outside the Church, bears all the marks of fallibility, and hence arises from men.

The Bounds of the Church

In any case, where and what is the Church? Since the earliest days of Christianity there has been conflict on this. There never has been one Church save perhaps among the first generation Christians, and even then there was conflict, as for instance between Peter and Paul, upon the range of the Church—Peter wishing to keep it to the Jews, Paul wanting to spread it to the Gentiles. Today there are at least three great Christian churches, each with a claim of its own: the Catholic Church, the Protestant Church (in its various forms) and the Eastern Greek Orthodox Church with what the West so easily forgets, its 130 million adherents. These Churches have of course one thing in common, they are Christian, yet they make particular claims. The Catholic Church claims, for instance, that it is the living body of Christ, and that all other Churches are cut off from this body. These are grave claims, equally for those who make them as for those who are excluded. After all, the existence of God is a grave matter, and to know that millions of Christians are cut off from a true knowledge of God may as well lead to scepticism as dogmatic certainty.

The free spirit of inquiry to be found in Liberal Christianity in the long run is a firmer basis for belief than claims which profess to come from outside human reason.

For free inquiry assumes a faith in human reason; it assumes a will to know truth, and a spirit of integrity to direct will. In short, it assumes that man has the strength within himself to approach the Divine nature. This faith is more secure than one which essentially doubts the capacity of human reason.

A PRIEST AND THE CREEDS

By Arthur Peacock

C. F. ANDREWS, the saintly Anglican priest, whose friendship with Gandhi and Tagore, and life-long devotion to the cause of the oppressed and broken-hearted, won him friends and admirers in every part of the world, has been most fortunate in his biographers.

Benarsidas Chaturvedi and Marjorie Sykes are two of his disciples who knew him well and loved him dearly. They have succeeded in maintaining a balanced judgment throughout the pages of this full length study[1] and their illuminating story of the many-sidedness of this saintly man's life is something no one should miss. No recent biography has so interested me.

Those who read these pages will have both sympathy and understanding for the story of this man's spiritual pilgrimage. It is indeed a sad commentary on the Anglican attitude to the historic creeds that its narrowness of outlook was such that for over twenty years Andrews did not approach the altar.

As a lad he grew up in the Catholic Apostolic Church, a religious communion whose commanding Gothic church adjoins our own University Hall in Gordon Square. He loved the beauty of the services but the "Irvingites" concern with the second coming, and general attachment to traditional beliefs, occasioned him considerable intellectual difficulties.

The break with the church of his childhood came about twelve months after he went to Cambridge. There he came under the influence of Bishop Westcott and was much impressed by the ethical emphasis in religion which was expressed by the Christian Social Union, then in its infancy. For five years he worked as a layman within this Union and in the joy of service was less troubled with intellectual problems.

All the time he was deeply conscious that he could not postpone the decision indefinitely. He had been at home with his Anglican friends for five years. "Ought he to join them?" he asked. At home, arguments occasioned deep pain. His father thought his difficulties arose from a sense of pride. His mother did not argue, for her faith was simple and precious to her, but it grieved her deeply to see the son she loved passing through so profound an intellectual crisis.

Andrews separated himself from everyone for six weeks and wrestled with his faith in lonely isolation. His return was followed by confirmation in Lichfield Cathedral. Subsequently, he was received as a deacon and then into the priesthood.

On the eve of ordination he was tortured again by misgivings which arose from his study of the Book of Common Prayer. Words in some of the Psalms used in the services troubled him. It came to him that he could not subscribe to some of the Articles of Belief with complete intellectual conviction. It was only in a "general sense" that he could give assent. Only when he discovered that this was all that the Church required did he proceed to ordination. His new position as a curate gave him wider opportunities for service and he was quickly loved by his people in the mission where he laboured. But his inner conflict was not resolved. The repressed misgivings had their revenge later.

As in earlier years, he was perturbed by the preface to the Athanasius Creed and by the words of some of the Psalms used in the services. One Christmas day he was shocked as he heard those words "which faith except everyone do keep whole and undefiled, without doubt shall perish everlastingly". It dawned upon him that a Church which accepted this was shutting Rabindranath Tagore out from the Mercy of God. His intimate friendship with the Hindu sage compelled him to deep questioning.

Was this highly speculative doctrine of the Trinity really as essentially Christian as the Bhakti doctrine of unification?

Was the virgin birth of Christ anything more than a legend which symbolised the reverence of the common people for one which was supremely great, like the similar stories of Lord Krishna and Lord Buddha?

Might not the Gospel be a myth?

With Muslim friends, too, he had enjoyed deep spiritual experiences. "What is the use of argument and controversy?" his Muslim friend Zaka Ullah would say, "Tell me your beautiful names for God and I will tell you mine". At this time, too, when his sense of isolation became acute, he cherished the new-found friendship of Mahatma Rama of the Arya Samaj.

The crisis came during 1914 when he realised during a service that words were on his lips concerning which he had many mental reservations. To Bishop Lefroy he wrote a letter explaining that he felt he could no longer conscientiously serve as a priest and that he wished to renounce his orders. This decision occasioned deep sorrow to himself, to Susil Rudra, Tagore, Gandhi and other non-Christian friends. There is something deeply moving in the revelation that it was the Hindu Tagore who helped him most at that time, urging him not to break with the Christian tradition, helping him with all the deep insight and patience of a genuine friendship. Gandhi wrote a letter revealing deep understanding to both Andrews and the latter's father.

The resignation was not accepted. Bishop Lefroy agreed that if Andrews had intellectual doubts he was right in seeking to refrain from exercising his orders, but he refused to close the door against him resuming an active Christian ministry.

For over twenty years Andrews took no part in the ministry, found opportunities for service in Africa and India, wrote many books, gave counsel to statesmen and government officials who eagerly sought his advice, and answered the call of service from whatever direction it came.

In 1936, twenty-two years later, he discovered that when the newly constituted autonomous church of India, Burma and Ceylon had been established in 1927, it no longer required the priest to accept these creeds. Confirmation of this from his Metropolitan led him to resume his place at the altar.

But all the while, though he remained steadfast in his loyalty to the Anglican communion, though he resumed his active ministry, he was no narrow denominationalist. By his every act he revealed himself an apostle of the larger faith.

The biography gives extracts from his writings revealing his broad and refreshing outlook. "There are", he writes, "clear distinctions between Christians, Muslims, and Hindus which cannot be overpassed. But there is a precious element of goodness which can hold all in common. St. Paul says 'whatsoever things are true, honest, just, pure, lovely and of good report . . . think on these things and the God of peace shall be with you'. That seems to be a fine way towards peace in religion, without any compromise, syncretism or toning down of vital distinctions".

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Another new volume, *But Who Was Don Robins*, by Paul Gliddon[1], tells the story of an Anglican priest who served his people no less faithfully in the city of Leeds. He, too, was out of step with his more orthodox brethren but he won a deep place in the hearts of his many parishioners. His services, we are told, were more like those of nonconformists. His devotion to duty won him the title of "Dick Sheppard of the North". Paul Gliddon's gracious tribute is well worth reading.

Two questions loom large in my mind as I place on my shelf these two deeply interesting and revealing biographies.

How long will traditional religion persist with its rigid emphasis on the historic creeds as the vital test of a man's faith?

Will there come a time when men like C. F. Andrews will hear the call that the Hebrew prophet heard centuries ago, and come out from among them? Certain, indeed, it is that the future of liberal religion depends upon the extent that we are able to make men like Andrews realise that they need not be spiritual orphans for there are churches of the free spirit who have held always the witness that "true religion is not found", as he wrote himself, "in hostile isolation but in a zeal that makes for harmony and peace".

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[1] *C. F. Andrews*, by Benarsidas Chaturvedi and Marjorie Sykes (Allen and Unwin. 18s.).

London Unitarian Sunday School Society.—On Saturday, June 11, the Concert and Distribution of Awards, sequel to the adjudications at Highgate in April, took place at Hackney. A large crowd of scholars and adults, numbering over 150, assembled and greatly enjoyed the items given by members of schools. After tea, kindly provided by the Society and prepared by the friends at Hackney, Mr. F. H. Cordell, in the unavoidable absence of the Rev. Arthur Long, President, presided over the part of the day anticipated by competitors—the awarding of certificates and trophies.

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[1] *Who was Don Robins*, by Paul Gliddon (James Clarke. 7s. 6d.).

IT OCCURRED TO ME

By Muriel Hilton

ONE OF the many advantages in living in a small town compared with a large city is that a special event in the locality is known and felt by its inhabitants in a peculiarly personal way. For several weeks past there has been a tension in our town; people have been seen in streets and on buses with musical scores under their arms; there has been much talk of continual rehearsing; animated discussion has ensued about the great forthcoming event—the Musical Festival in Hastings, and especially of the Hastings choir singing Mozart's Mass under the baton of Sir Thomas Beecham. The choir was told by its master to look upon the undertaking as an adventure; to form groups and to arrange little parties between rehearsals until the music was known by heart. He said that for eight weeks it was necessary to place the Mass first in their leisure time; each member must know the work as well as a soloist knows his or her section. The Pavilion was packed to its capacity for the event, and the audience keenly sensed the significance of the occasion as the choir assembled, the orchestra tuned their instruments and Sir Thomas Beecham walked slowly on to the platform.

Listening to the beautiful exalting music, and hearing the prolonged acclamation after, made one realise the high degree of happiness attained by those taking part. One could not help but recall a simile made by many—that in an orchestra or a choir there is the pattern of the perfect society, for each member gives freely of his best for the enhancement of the whole. "Here is a completely social individualism, self-loss in concerted effort."

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Someone remarked to us the other day that nobody ever really appreciated anything that was given away, and that personally he always saw to it that he was paid for any work he ever did. It may be true of some people that they never value a thing unless they have paid a good price for it, but it would be a poor sort of world if this held good in all circumstances, and what an impoverished life it would be without voluntary service.

Many people imagined that what is termed the "welfare state" would make voluntary service unwanted or superfluous, and for that reason amongst others they have preferred the old order of things. And yet judging by a recent report of the W.V.S. it seems that the demands of the "Women in Green" have increased enormously since the National Health Service was launched. Many private institutions which were once self-contained are anxious to have the help of voluntary helpers, and one wonders if perhaps a new kind of co-operation is going to be found between the State and the individual.

One of the members of our church who has always taken a keen interest in education has often said that the burdens of arranging for free milk and midday dinners for school-children could be taken by a voluntary team of mothers working in a rota. What could be better than for parents to feel that they have some hand in the smooth running of educational centres? It is surely along such lines that much voluntary service will be performed in the future.

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Three years ago I wrote a review for THE INQUIRER on *The Autobiography of David* —— and since, I have had the privilege of corresponding and becoming friends with the writer. He has many links with Unitarians and is associated with one of our meeting houses. His book achieved a large circulation and the publisher, Victor Gollancz, has just issued the first cheap edition at four shillings. Looking through it again with renewed interest has added to my conviction that it should be read by all those who are concerned about the right attitude to mental sufferers and who desire to see that the best treatment is available in our mental hospitals. The author believes that though all the apparatus of modern knowledge and psychology must be harnessed in the help of those afflicted, without a sense of reverence for them the gates of insight will be for ever closed. Towards the end of the book he pays a tribute to the great body of mental nursing staffs of this country and makes some suggestions about the improvements of their conditions. There is also included this prayer:

Prayer for the Insane.

God bless the insane who wish to be loved but go the wrong way about it.

Help them to live some hours of their lives as the birds sing.

When the world is slipping from them, all its words and actions becoming more and more meaningless, give them Thy strength.

Even in this their darkness make them Thy light and Thy integrity.

DAVID ——.

THE SYDNEY CHURCH, AUSTRALIA

By R. F. Howard

NEXT year the Unitarian Church in Sydney will celebrate its centenary. Prior to 1850 there was no organised Unitarian movement in the city, although the minister of our Dundee Church in Scotland was transported to Sydney over 100 years ago, for advocating political reform.

In May, 1850, as a result of a newspaper advertisement, a Unitarian congregation was formed and in September of that year a letter was forwarded to the British and Foreign Association, requesting that a minister be sent from England. The Wesleyan Chapel in Macquarie St. was purchased, and in October, 1853, the Rev. G. H. Stanley arrived from England. After a fruitful ministry of eleven years, during which he obtained the degrees of Master of Arts and Doctor of Laws from Sydney University, Dr. Stanley resigned to devote himself more exclusively to educational work. His successor, the Rev. James Pillars, described by one who knew him well as "one of the noblest and Christ-like men it has been my privilege to meet", made a special appeal to the younger element in his congregation and inspired the church with his zeal. His untimely death in 1875 was a great blow to the young church. It was in 1873 during Mr. Pillars' ministry, that a start was made on the erection of a new church in Liverpool St. The Macquarie St. church was sold after 20 years of Unitarian worship there.

In August, 1879, the beautiful Liverpool St. church was opened with the Rev. J. H. Smith as minister. He was succeeded three years later by the Rev. A. B. Camm, who, after a short ministry, returned to England. Unfortunately, the next minister, the Rev. E. R. Grant, died after a brief three years service. Mr. Grant's successor was the Rev. George Walters who served the movement in Sydney for 38 years. Mr. Walters was an able exponent of literature, particularly Shakespearean, and a preacher of wide interests and progressive outlook. His death, by motor car accident in 1926, was mourned as a public calamity. During his ministry he compiled a hymn book (Hymns of the Liberal Faith) which was used by the church for public worship. Able succeeding ministers were the Rev. Albert Thornhill and the Rev. Wyndham S. Heathcote.

It was during Mr. Heathcote's second ministry, from 1932-1945, that a great blow was struck at the Sydney church by the fire of 1936. The 58 years old building, with its spires, spiral stone staircases, pipe organ, stained glass windows and cedar woodwork, was gutted in half an hour. Most of the church records were destroyed. The site was subsequently sold and now forms part of a modern shopping block. Services were conducted for some time in a real estate auction room.

Eventually land was purchased in Francis St., not far from where the Liverpool St. church had stood. Plans for a new church and hall were drawn by one of the city's leading architects and on August 17th, 1940, the church was dedicated to the Glory of God, by the Rev. Wyndham Heathcote. The new church is built on modern lines, being completely self-contained and having a simple beauty worthy of the purpose for which it was erected. It has already become a spiritual home to those who worship there.

On the retirement of Mr. Heathcote in 1945 at the age of 84, the Rev. Colin J. Gibson arrived from England. Mr. Gibson's ministry was marked by his deep sincerity and

kindness, and a happy sense of fellowship prevails in the church. Mr. Gibson has just recently commenced a ministry at our church in Adelaide, South Australia.

Now, the congregation looks forward to the arrival of the Revs. J. Buchanan and Ada Tonkin, when Mr. Tonkin commences his ministry with them on October 9th. The members feel that the wide and varied experience of Mr. and Mrs. Tonkin, both in and beyond the ministry, should be invaluable in what is admittedly the very difficult city of Sydney.

Although Unitarians in Sydney are, as yet, relatively few in numbers, they are confident of the future and full of enthusiasm. They feel that with devotion their cause will prosper in this city of the South.

From an early newspaper cutting:—

Among the free emigrants who, from time to time, sought in the world of Australia a wider sphere for their industry and enterprise, it might reasonably be presumed that a fair proportion would be persons holding Unitarian views of Christianity; and it has long been known that individuals professing those views had settled in different parts of this colony. But until the year 1850, no systematic attempt seems to have been made to ascertain their number, or to organise them into a religious society. On Saturday, May 18th, 1850, however, an advertisement addressed to Unitarians was inserted in the *Sydney Herald* by Mr. William MacDonnell, whose name will always be associated with the formation of the First Unitarian Church in the Australian Colonies. The advertisement was as follows:—

"To Unitarians.—'A few persons of this persuasion, feeling the great want of a place of worship, where they could honour God according to their consciences, are anxious to meet and co-operate with brethren of similar views, that they might by mutual aid and counsel make a beginning in carrying out so desirable an object. For this purpose communications are solicited from Unitarians who reside in Sydney, or are scattered throughout the colony, with such suggestions as their wishes or experience may dictate.'"

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

JESUS AND IMMORTALITY

SIR,—The belief of Jesus in an undying hell is just one of those points on which scholars are most divided and it is most necessary to keep an open mind. It formed the theme of a famous controversy in the last century between Pusey and Farrar, and the latter, maintaining in his "Mercy and Judgement" the wider hope, fully held his own. The fullest discussion is to be found in Dearmer's *The Legend of Hell*, which gives on p. 163 an interesting table showing the relative frequency in the different gospels of references to future punishment: Matthew has 44 to 5 each in Mark and Luke. The same tendency to add these apocalyptic touches to the original tradition may well have been at work before Mark was written.—Yours,

L. A. Garrard.
Liverpool.

SIR,—I refer to the recent letters by Mr. J. K. Montgomery and the Rev. Basil Viney on the subject "Jesus and Immortality".

It seems to me that we should not, by merely adopting the Christian (or any other) "label", be deemed to accept all the teachings of Christ or any other individual. If that were so, the "label" would amount to a "creed", and I would then advise no one to adopt *any* "label" at all, other than one's own name!

Rather, I suggest, a "label" implies substantial agreement on major issues with the person whose "label" is adopted, but with freedom to differ from some of that person's teachings, according to the dictates of individual reasoning.

This, I think, is the general implication in a "label", and it would appear to justify the adoption of the Christian "label" even if Christ did believe in unending hell, provided this is not regarded as of major importance.

But why *limit* our "label" to Christian? There have been other great men whose teachings we might substantially accept. Further, why *have* a "label"?—Yours,

O. B. Deakin.
Swansea.

SCIENCE IN RUSSIA

SIR,—I was interested in your quotation from Julian Huxley because I have a very great respect for him as a scientist. I do not think, however, the quotation you have selected reveals Dr. Huxley at his best. He says space forbids him developing his argument, but he has no opinion whatever of Russian science! One reason given for this astonishing statement is that the Russian scientists appeal to utility rather than to truth! Now, as a mere layman, I should have thought there can be no contradiction between utility and truth—indeed, that scientists recognise truth by finding that "it works". And if truth is no good in practice, what use is it anyway? The fact is that "them there Russians have been and gone and done it again!" Done what? "Lysenko's most striking claim is the production of autumn wheats from spring wheats. . . . The hypothesis that genes or chromosomes are the only structures concerned in genetics is certainly untrue". These quotations are taken from no less a person than Professor Haldane, in a meticulously fair article in the current *Modern Quarterly*, defending Western science. But although this eminent geneticist defends his colleagues (Huxley and the rest) he does not sneer at new truth merely because it comes from the East.—Yours,

Thos. H. Greenfield.
Church Stretton.

THE COLLEGES

SIR,—You conclude your comment on the Colleges this week with the challenging statement, "We cannot believe that the Unitarian community is without the will to act. It has not acted yet". It may have the will, but has it the power? Certainly not, unless the governing bodies of the Colleges are prepared to grant it. In the past, the community has had very little to say in the administration of either institution. That it is shocked and anxious by the situation now revealed is probably an understatement, but now that the position has been so dramatically exposed perhaps something can be done.

I would suggest that a small tribunal of, say, some half-dozen disinterested persons should be empowered to conduct an enquiry into the problem with complete freedom and objectivity, it being tacitly agreed that whatever their recommendations might be they would be acted upon. Interested parties or strong partisans should not serve on such a tribunal, their submissions being presented as evidence, not as prejudgments.

The task would be difficult and onerous, but surely there are sufficient persons in our fellowship able and willing to render such a service at this most critical juncture. And if they could also add to the task that of surveying our denominational resources as a whole they would earn the gratitude of us all. Drastic diseases demand drastic remedies, and the swift transitions of our time are forcing all denominations to take determined action. The issue before us is, "Adapt or perish!"—Yours,

Herbert Crabtree.

SIR,—I do not propose to heap comment upon comment. No one has suggested, so far as I am aware, that it will be an easy task for M.C.O. to recoup its finances and reorganise satisfactorily.

If the will exists, however, the task, though considerable, should not prove insuperable.

By all means let the Unitarian public know the facts.

I am sorry if my letter seemed to the Editor "dramatic" or the cry of one stuck in the "quicksands of suspicion". I prefer the heights.—Yours,

H. John McLachlan.
Oxford.

SIR,—As a member and Lay Preacher of the Newcastle Church may I say "Thank you" for your articles about "The Colleges".

You speak in plain terms and none too strongly.

It is indeed appalling to be told that within the next three years M.C.O. will spend approximately £22,000 and at the end of that time will send into our ministry not more than three ministers.

Such a state of affairs, particularly when U.C.M. is running a heavy annual deficit and appealing for funds, should not have resulted in the present deadlock.

Clearly our movement cannot afford the luxury of two colleges at present. . . .—Yours,

F. Gray.
Newcastle.

UNITARIAN COLLEGE, MANCHESTER

CLOSE OF SESSION PROCEEDINGS

A LARGE and representative gathering of friends and past students of the College marked the Closing Proceedings for the Session 1948-49 which were held at the College on Tuesday, July 5th. The chair was taken by the President, Major J. H. Bounds, M.C., and he was supported on the platform by Principal R. V. Holt, Mr. H. B. Moore (Vice-Chairman), Mr. A. K. Ross (Treasurer), the Revs. A. H. Lewis and Lawrence Redfern (Visitors), the Rev. L. A. Garrard (Tutor) and the Rev. F. Kenworthy (Tutor and Secretary).

In accordance with custom, the proceedings began with sermons preached by out-going students. Excellent sermons, no doubt, could have been delivered by each of the six men who this year have completed their studies; but the reasons which limited their number to a representative two will be readily understood. Mr. W. A. M. Hellaby represented the full-time students, and Mr. W. H. Wareing the lay pastors, and both acquitted themselves well.

In his address, the President spoke of the encouraging atmosphere of good will and fellowship characteristic of the gathering. Giving a brief interim report on the College's Centenary Appeal for £10,000, he said that one third had been

raised already in promises and donations, which was not unsatisfactory in view of the fact that it was a long term effort. He hoped for a new spirit of sacrificial enthusiasm, which would honourably establish the College's finances. While the Appeal was being prepared, the College had been approached by the Committee of Manchester College, Oxford, with a suggestion for co-operation. The U.C.M. Committee had accepted the proposals in principle, but the Trustees of M.C.O. had rejected the scheme.

Major Bounds emphasised that in this matter the initiative had come from M.C.O. and the College had not sought union in order to secure its own discharge from bankruptcy. U.C.M. was not bankrupt; it might be short of cash, but any witness of that day's proceedings, or any who heard the reports that would be given, could be impressed only by the College's vitality and the great importance of the task it was doing. All were agreed that it was wasteful that two colleges should be engaged in preparing students for the same ministry; in Manchester, they were anxious and willing for co-operation and would be perfectly ready to join with the G.A. Council in helping to make the best use of all resources that were available and needful for the training of ministers. This year the College would make a considerable contribution to the ministerial resources of the Unitarian and Free Christian Churches, and in closing his remarks, Major Bounds said that their thoughts were with those men who were being launched into the grave responsibilities of ministerial life.

At this point the gathering was privileged to hear friendly words from the Rev. E. W. Kuebler, Director of the Division of Education of the American Unitarian Association, who brought with him the greetings of that Association. Then came the Visitor's Address, by the Rev. A. H. Lewis, who spoke brilliantly on an intriguing topic, "Like begets Unlike too". A new individual was never a replica of any individual that ever existed. Each was a new experiment in life. That like begets like is a half truth that obscures the other half truth, that like produces unlike. Diversity was just as natural as similarity. The speaker bore testimony to a conviction that the standardisation of the modern world and the assumption of dictators and priests that one human being was just like another was against nature and intolerable to mankind. God and Nature planned that each should be a wholly new, diverse, and unexampled person. That made despotism odious and added a new sublimity to the purpose of God as revealed in the world of human nature.

After the Address, the Principal gave his report and prizes were presented. There had been 18 students for the ministry, nine resident, and nine Lay Pastors. Four full time students completed their courses and received the College Certificate: Messrs. W. A. M. Hellaby, A. H. Birtles, E. Penn and J. Gill (Ministers-elect at Flowery Field, Southport, Poole and Denton respectively) and two Lay Pastors received the College Certificate for General Assembly students: Mr. W. H. Wareing (Lay Pastor at Dob Lane) and Mr. E. Phillips (Lay Pastor at Wythenshawe and minister-elect at Accrington). Mr. A. H. Birtles completed all courses for the degree of B.A.(Theol.). Mr. John Gill completed all courses for the University Certificate in Theology and was awarded the Elliott Prize for general excellence. Mr. D. P. Maw, L.R.A.M., obtained the degree of M.A. with a thesis on Menander and passed in five more subjects towards the degree of B.D. He was awarded the Millson Prize for Ecclesiastical History and a Sharpe Prize for Biblical Subjects. Mr. E. Wild passed in four subjects for the degree of B.A.(Theol.) and was awarded the George Thomas Prize in Philosophy. Messrs. R. McGraw, J. Storer and K. C. Treacher obtained the University Certificate in Biblical Knowledge, and also passed in Philosophy of Religion for the Certificate in Theology. Mr. Storer was awarded a Sharpe Prize in Biblical Subjects. Mr. J. S. Hallam obtained the Certificate in Biblical Knowledge, passed in Church History for the Certificate in Theology, and also obtained a second class in Ethics for the Ordinary degree of B.A. Messrs. A. G. Whittaker and S. L. Johnston obtained Certificates in Biblical Knowledge. The four non-theologian students living in the College all took degrees, one M.A., one B.A.(Hons.), one B.Sc.(Hons.) and one B.A.(Ord.). The results are indicative of excellent work during the session.

In the evening, the Valedictory Service was held at Brookfield Church, Gorton, when the large church was well filled, and a most beautiful and effective Service was conducted by Dr. R. W. Wilde, of Belfast. As a kind of postscript to the Proceedings on Tuesday, the annual past and present students' dinner was held on the Wednesday, when, after an excellent meal, the spate of oratory flowed long and brilliantly. Together with the College President (present also in his capacity as an old student), the guests of honour were Professor T. Fish, the Revs. E. W. Kuebler, Herbert Hitchen and Edward Cahill (of the A.U.A.), and the Rev. H. Stewart Carter, representing the sister colleges. Thus one of the most successful academic years in the near hundred years of the College's history came to a close.

THE WOMEN'S LEAGUE

(Contributed)

A CONFERENCE was held from June 28th to 30th at Memorial Church, Cambridge, to discuss "Our Past and our Future".

The first session opened with a review of the League's past by Mrs. Mitchell (Ilford). I understand that a booklet will shortly be issued on this history of the League.

Following came Dr. Kuebler, who directs the education of the American Unitarian Association. He brought greetings from the Women's Alliance. Listening to his list of the subjects dealt with by Unitarian women in U.S.A. we realised the vital part they play in the life of their church. "Beware", he said, "of a woman who is busy in a great cause". We had present also Miss Robertson of the Women's Alliance, whose contributions to our discussions were helpful.

Before beginning the second day's work we met in the beautiful church to partake of the bread of the Spirit, and to drink of the well which springs from everlasting life, which were symbolised by the bread and wine served to us so simply by the Rev. Helen Phillips and the Rev. Constance Harris.

The programme dealt with "Our Future". Under the guidance of Mrs. N. J. McLachlan (Oxford), who had arranged all the programme, we separated into four groups to discuss (1) finance and organisation, (2) the League in our churches, (3) outside contacts, (4) women's problems. The time was too short for adequate debating, nevertheless when, in the evening, Miss Chapman (Cambridge) summarised the findings of the groups it appeared that something definite had emerged from all.

1. *Finance.* We *must* face the fact that we cannot carry on any longer under the present arrangements between the central committee and the branches. The latter contribute now about £250 p.a. to central funds. This barely covers expenses, and if we want to expand our influence we need a minimum of £500.

2. *The League in our Churches.* Members in general need a deeper knowledge of the principles of our faith, and should be more fully conscious of the fact that our League's chief aim is "to deepen the spiritual life of our church". We should be more "worshipful" *in* the church, thus helping to create "atmosphere". We should be loyal in our attendance, and look to our behaviour. Besides this we should endeavour to create a stronger bond of fellowship between our own and other (Unitarian) churches, by visits where possible.

3. *The League and Outside Contacts.* We could cover only a little of the ground allocated to our study, and dealt with (*a*) Marriage Guidance Council, beginning on the premise that the living cells of which a sound nation is composed are not merely "families", but "happy families". We hoped that our churches would be able to co-operate with the Marriage Guidance Council which has centres in most large towns and in some smaller ones.

(*b*) The Standing Conference of Women which co-ordinates women's various works throughout the country. We Unitarians must not "live alone, and like it", a phrase used by Miss Robertson to describe the tendency in some of us to become too denominational, too aloof from other groups.

(*c*) The colour bar. We thought this subject ought to receive more attention in England. The number of African and Eastern students who come to this country is increasing. Many are disappointed and hurt by the neglect they suffer, and only a few take back to their homes such memories of good will and friendship as will help to establish a peaceful world.

4. *Women's problems.* Nowadays so many women work outside the home that it is sometimes difficult to find those who can and will undertake church work. There is the temporary loss among our workers of those women who have young children. Suggestions for means of overcoming these difficulties were discussed. Also the question of establishing a home for old people of our religious faith, so that any of them who were obliged to live in an institutional home would be among people of their own way of thinking, and cared for by those of their own faith. The idea was approved. Finance would be the main difficulty.

In the evening the four groups amalgamated to discuss each other's morning's work.

The last morning was given to the consideration of the spiritual life of the League. We were grateful to Mrs. G. Davies (Bolton) for her talk which gave us the benefit of her deep reflections on this subject. *E. S.*

THE INQUIRER

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NEWS REVIEW

WEST KIRBY FREE CHURCH

A FULL congregation assembled at West Kirby Free Church, Brookfield Road, on the evening of Wednesday, June 29, for the Induction of the Rev. A. David Williams as minister. The Rev. J. Keir Murren (Mill Street, Liverpool) conducted the devotions. The Rev. L. A. Garrard (Ancient Chapel), in giving the Charge to the Congregation, said he had known Mr. Williams as Secretary of Lewin's Mead Church, Bristol, when he (Mr. Garrard) was deputy-minister during the War. He dared then to dream that Mr. Williams might serve the Church in a new and fuller way, and now that dream was realised. West Kirby must help Mr. Williams to be a true pastor. Unitarians were sometimes a little lacking on that side of their duty. He remembered one of their oldest ministers telling him how he had been to visit one of his flock who was dying, but he was not permitted to see him. "What", said the old minister, "do you think a Roman Catholic priest would have said if he had been treated like that"? They would do well to recognise that a minister's visit to church members was more than a social call, and if they were getting too worldly-minded, they should expect to be warned of the danger they were in.

In the course of his Charge to the Minister, the Rev. J. H. Coram Davies, B.A. (Lewin's Mead, Bristol) said Mr. Williams would not be so much the Minister of West Kirby Free Church, as the Minister of God in that Church. The work of a Minister was not a profession, but a vocation. In or out of the pulpit, the Minister became the oracle of the living God, who would preach with authority. His one justification for being in the pulpit was that he was possessed of God, and only by being so possessed would he possess his people. Mr. Williams would not be deluded by the cries of those who wanted to break with the Christian tradition. We could not live by the past, but we could not live without it.

Mr. T. Hurley, on the Church's behalf, gave Mr. Williams the right hand of fellowship, in "loyalty, respect, and friendship", and Mr. Williams in response, said he took up that Ministry with a deep sense of responsibility, not trusting in his own strength, but in the grace and power of God.

Leicester: Great Meeting.—On Sunday, May 29, large congregations of members and friends attended the Farewell Services by Dr. A. S. Hurn, retiring after a ministry of 27 years. At the Annual Meeting of the Congregation, on Tuesday, May 31, many friends joined the members in their sincere regret that Dr. Hurn held the conviction that he could not now effectively fulfil the duties required. A presentation was made to Dr. and Mrs. Hurn with thanks for a memorable ministry and good wishes for their future health and happiness.

At an Induction Service on Sunday morning, June 12, the Rev. Leonard Mason accepted the call to the Pulpit of the Great Meeting given by Dr. C. Killick Millard, Chairman of the Congregation, who pledged the support of the congregation in the new venture, and appealed for regular attendance at Divine Worship as the best evidence of their support.

On Thursday evening, June 16, a Social was held to welcome Mr. and Mrs. Mason and their two boys. Greetings from neighbouring ministers and an encouraging letter from Dr. Hurn were read, the Rev. H. Stewart Carter, of Cambridge, spoke for the Eastern Union which Mr. Mason had just left, and the Rev. C. Gordon Bolam conveyed the good wishes of the North Midland Association and the High Pavement Chapel, Nottingham.

London: Wandsworth.—The Annual Reunion Services were held on July 3, when gratifying numbers of old friends attended, some coming long distances, and greetings from many more were reported. The Morning Service was conducted as usual by Rev. W. M. Long; in the evening Mr. A. G. Tarrant (Chairman of the congregation) officiated and a social gathering followed. The church was beautifully decorated, and special music was led by two former organists, Mr. F. G. Galpin and Mr. W. Jones. The congregation are again indebted to Miss C. W. Dyer for all her work in organising the occasion, and are encouraged by this day of remembrance for their present task of rebuilding the Church's influence in the neighbourhood.

Stand (Whitefield).—Two important events marked the Sunday School life during the month of June.

On the 19th a presentation of an electric clock and book token was made to Mr. Robert Southern, B.A.(Cantab.), who has completed 21 years as Superintendent of the Sunday School and is still carrying on.

At the Sunday School Anniversary the preachers were the Rev. H. H. Cheetham and Dr. E. W. Kuebler, Director of Religious Education, American Unitarian Association. The Chairman and members of the Whitefield District Council were present in an official capacity.

St. Helens.—Sunday, June 19, was both a sad and a happy occasion for the members of the St. Helens Unitarian and Free Christian Church. It was sad because they were parting with their beloved Minister, the Rev. Ada Tonkin, who has given great service during her ministry since April, 1947. A lovely bouquet of flowers and a cheque were presented to her from the members of the Church at a gathering after the Evening Service. The occasion was made happy by the spirit of friendliness and the good wishes extended to Mrs. Tonkin who is accompanying her husband, the Rev. J. B. Tonkin, of Warrington, to Sydney, Australia, where he is taking over a new ministry.

LESLIE BELTON

LESLIE J. BELTON died in a German hospital on July 8, aged 52. In the First World War, from 1915 to 1918, he had been prisoner-of-war in Germany. He suffered for the rest of his life from the physical hardships he then endured. This did not make him bitter. On the contrary, it drove him to work all the harder for international friendship. In the Second World War his only son was killed in action in 1945.

Besides his church work, his chief interests were in psychical research and eastern religions. He published *Psychical Research in Religion*, *World Vision* and *Creeds in Conflict*. He pleaded that toleration of other religions was not enough; there must also be understanding. He was a frequent contributor to *The Aryan Path* and an active worker for the World Congress of Faiths.

He was educated at Liverpool University (1919-22), Manchester College, Oxford (1922-24), and later studied for a year at Leipzig University (1931-2). He was a B.A. of Liverpool University, an M.Sc. of Birmingham, an M.A. of Sheffield University. He was in charge of Unitarian churches at Wolverhampton (1924-27), Aberdeen (1927-31), Golders Green 1932-37), and Upper Chapel, Sheffield (1939-46). From 1932 to 1939 he was Editor of the THE INQUIRER.

Though rather sensitive in disposition, he took an active part in the life of the communities in which he lived, and his death is a great loss both to the denomination and the causes he served, as well as to his personal friends.

R. V. H.

For seven years Leslie Belton was Editor of THE INQUIRER; even then his indifferent health made an exacting task all the harder. The man who lost his only son in war was a passionate believer in the union of all peoples and all religions. After the death of his son he went to the Germany where his own health had been ruined in the first war, and in his own particular way, lived out staunchly his own ideals. Of such is the Kingdom.

The thoughts of his friends will go to Mrs. Belton, bereft of husband and only son in a few years.

E. G. L.

CALENDAR

SUNDAY, July 24th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New Street Meeting House, 11, Mr. S. HERBERT.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Supply.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Guest Preachers.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.

BATH, Trim Street Chapel, Unitarian, 11, Liturgical Service, 6.30, Rev. W. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. ARMOUR.
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. A. M. BELL.
BEWELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. COLIN DENCE.
BILLINGHURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Church, Beaconsfield Rd., 6.30, Mr. E. E. LLOYD.
BIRMINGHAM, Church of Messiah, Broad St., 11, J. BRIGHT, 6.30, Rev. O. MATTHEWS.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. S. BURROW.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. DOWDY.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLLINGS.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Bullcroft Rd., Free Ch., 2.30 and 6.30, Mr. IRWIN HASLOCK.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. I. L. TOWLSON.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CYRIL SHARPLES.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. J. C. FLUGEL.
BRADFORD, Bowling Av., 3.15, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRIDGWATER, Christ Church, Dampier St., 11 and 6.30, Rev. W. G. TOZER.
BRIGHOUSE, Unitarian Church, 11 and 6.30, Rev. G. RUSSELL JONES.
BRISTOL, Christ Ch., Unitarian, New Rd., 11, Rev. J. WILSON, 6.30, Rev. F. M. RYDE.

BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 6, Pastor J. S. HALLAM.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Mr. E. HATCHER.
BUXTON, Hartington Rd., 11, Rev. J. W. DYER, 6.30, Mrs. E. E. WRIGLEY, Women's League Service.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. Dr. MORTIMER ROWE.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. Carter.
CHATHAM, Unitarian Church, Hammond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Mr. MOBBS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House. Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd, 11, Rev. A. J. LONG.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Supply.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christian Church, Hall Gate, 11, Supply.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. F. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Supply.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. WM. CLARK-LEWIS.
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent St. Un. Ch., Closed during July.
GLOSSOP, Fitzalan St., 2.30 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. B. L. GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TARRANT.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOTT PRESTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.
HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
HINDLEY, Presbyterian Church, off Market St., 10.45 and 6.30, Rev. R. W. DAVIDSON.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, ——.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. G. WARBURST.
HULL, Park Street Church (Unitarian), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11, S.S. Scholars, 3 and 6.30, Rev. WM. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Lay Reader.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chap., 11 and 6.30, Rev. STANLEY MONROP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45, and 6.30, Rev. E. SIDDALL PEACH.
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, 11 and 5.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vaughan Hall, Gernon Walk, 6.30, Mr. C. G. KENWAY.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Mrs. MARSTON.
LIVERPOOL, Ancient Church of Toxteth, 11 and 6.30, Rev. Dr. H. McLACHLAN.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MCBRIDE.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Mr. W. LLOYD.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LEWIS.
LONDON, Bloomsbury Mission and Stamford Street Church, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Bruce Church, Pelham Gardens Terrace, W.8, 11 and 3.30, Rev. JOHN BALLANTYNE, 6.30, Rev. ARTHUR PEACOCK.
LONDON, Forest Gate, Upton Lane, 6.30, Supply.
LONDON, Gibbon Green, Bleep Lane, 11 and 6.30, Rev. JOHN CHEVT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CONNELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. STEPHENS SPINKS. No Evening Service, July and August.
LONDON, Highgate Hill, Unitarian Church, 11, Dr. R. O. JONES.
LONDON, Ilford High Rd., 6.30, Rev. T. L. JONES.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. V. FOX, 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. ELDRED CLEAVE.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. H. CUMMING.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, Rev. J. C. G. BURTON.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays. Aug. 7th, Rev. NOEL JAMES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Mrs. FAULKS.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Miss M. GRIFFITHS.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 10.45 and 6.30, Rev. K. SHERRATT.
MANCHESTER, Cross Chapel, 10.45 and 6.30, Rev. ALFRED HALL.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. W. HILL WAREING.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30. Rev. F. A. COTTIER.
MANCHESTER, Longsight Free Chr. Church, Birch Lane, 10.45 and 6.30, Supply.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. GORDON CLARKE.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. G. D. FOOTE, 6.30, Rev. B. GILL.
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30. Closed till September 4th.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. ERIC PHILLIPS.
MANSFIELD, Old Meeting House, 10.45, Mr. E. R. GREEN, 6.30, Mr. D. SMITH.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Rev. R. I. PRITCHARD.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see LANCASTER.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOOKE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WARRINGTON.

NANTWICH, Old Chapel, 6, Rev. GRACE MEWHORT.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. Dr. R. F. RATTRAY.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOOKE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MORRIS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. W. BROADHURST.
NOTTINGHAM, High Pavement Chap., 10.45 and 6.30, Rev. GORDON BOLAM

OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. W. T. WILLIAMS.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PENRHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KIMBLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MINWOOD.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Unitarian Church, Women's League, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, No Service.
REDWOOD, Hants., The Meeting House, 11, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. CYRIL FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30, Mr. A. F. BARNES, 6, Mr. N. PRESCOTT.

SALE, Addison Rd., 11, Rev. C. A. PIPER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KNAPPETT.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Supply.
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. T. D. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
STOCKPORT, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Oxford Rd., 6.30, Rev. H. J. BARRINGTON.

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REUNION, Nov. 5th-6th, for all members in residence up to 1931. Invitations have been sent to all who can be traced: others are cordially invited to write for particulars to:

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(*Signed*) F. J. M. STRATTON,
Chairman.

MARRIAGE

SWAISLAND—BONE.—At Wythenshawe Friends' Meeting, Manchester, on July 16, Henry Charles, only son of Mr. and Mrs. H. A. G. Swaisland, of Chester, to Cecilie Florence, elder daughter of the late Rev. Walter Bone and Mrs. Bone, of Gloucester.

DEATHS

CHITTY.—On July 15, in her sleep, Marian Jefferson Chitty, J.P., aged 72, dearly-loved wife of Charles Woodland Chitty, of 59 Castle Avenue, Dover.

RANDELL.—On July 16, Florence Adams Randell, 93 Gipsy Hill, London, S.E.19.

SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Mrs. SAVAGE.
SOUTHPORT, Portland Church, 11 and 6.30, Supply.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, No Service.
ST. HELENS, Boundary Rd. St. Helen Workshops for the Blind, 6.30, Mr. J. ECCLES.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Supply.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Unitarian Church, High Street, 11 and 6.30, Rev. BASIL VINEY. Christian Meeting House, Pennard, 11.15, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 1.45 and 6.30, Rev. J. HARRY SMITH.
TAUNTON, Mary Street Church, 11 and 6.30 Rev. JOHN UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. RICHARD BARKER.
TEIGNMOUTH, Old Meeting House, Ashford Rd., 6, Supply.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNCOCK.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.
WAKEFIELD, Westgate Chapel, 10.45 and 6, Pastor E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11, Mr. G. F. WILLIAMS, 6.30, Mr. J. L. OATES.
WARRINGTON, Cairo Street, 10.30 and 6.30, Farewell Service, Rev. J. R. TOMKIN.
WARWICK, High Street Church, 6.30, Rev. GORDON COOPER.
WEST BROMWICH, Lodge Rd. Ch., 11, Junior Church, 6.30, Rev. Dr. D. MEYER KLEINER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. DAVID WILLIAMS.
WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KNIGHTELL.
WILLENHALL, All Souls' Church, 6.30, Rev. LESLIE KNOX.
WISBECH, Sea, Mill Lane, 2.30, Rev. CHAS. SHEPHERD.
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOOD.

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MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JAMESON.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGINS.
WINNIPEG, First Federated Church, Sergeant and Banning; 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, ——.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 11 and 7.30, Rev. WM. BOTTOMLEY and Rev. V. JAMES. Monthly at 4.
PERTH, Unitarian Free Christian Fellowship. Hon. Minister, R. H. FREDERSTON. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. COLIN GIBSON.

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WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 120 Lambton Quay.

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